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WEEKLY REVIEW.

—There is a District Charitable Association at Allahabad, charged with the relief of the needy. The relief of European and Eurasians is committed to the Rev. J. R. Baldwin; of Native Christians to the Rev. D. Mohun; of the inmates of the poor asylum to the Rev. J. Walsh. There is for the first class a Serai, with servants.

"All Europeans and Eurasians, on arrival in the station, after noon, are allowed free quarters and food for the night, after which they must apply to the Secretary, who registers their case, and gives them such relief as they may require. Should there be any probability of their obtaining employment in this station, they are allowed to remain in the Serai, 10, 20 or 30 days, and failing to obtain work, have a ticket given them with food to Mogul Serai, Jamalpore, or Calcutta, according to circumstances. No Europeans are as a rule assisted to go *up-country*; none are sent away *without relief* of some kind."

For the second class, Rs. 20 a month is given; for the third class Rs. 100. The plan is said to work well, and Government has recommended its adoption at other stations.

—With regard to the colony of Americans who have established themselves in Palestine, near Jaffa, Mr. Jessup of Beyroot thinks that what with the suspicions of the Turkish Government and the raids of Bedouins, they will find the country too hot for them in more senses than one.

—The Rev. Mr. DuPort has been appointed one of her Majesty's Inspectors of schools. His connection with the Society for the Propagation of the Gospel, and with Trinity Chapel, Bombay, is, we infer, at an end. Many will regret that there is now no prospect of his return to Bombay.

—The *Overland Mail* of Dec. 26th gives an account of a meeting of the shareholders of the Crystal Palace Company, at which a motion that the resolution in favor of the opening of the Palace on Sunday afternoons should be rescinded, was rejected by a large majority. The meeting had been called specially to consider this subject; and it was deliberately resolved that the Palace should continue to be opened on the Lord's day. The next number of the *Overland Mail*, that of January 3rd, announces a great disaster; nothing less in fact than the destruction by fire, on the previous Sunday, of one of the most valuable portions of the Crystal Palace, the tropical department. The damage is estimated at £200,000, and as the insurance only amounted to £80,000 there will be a loss to the shareholders of more than £120,000, more probably than has been made by the Company during all the Sundays it has been opened.

—It is wonderful how the tone of the London *Times* is altered on the subject of the Eastern Question. It is no longer alarmed at the thought of the collapse of the Turkish Empire; it regards that event as certain, and advises that events should be suffered to take their course without any interference on the part of England. A collision between Greece and Turkey it regards as not improbable.

—There is but one opinion in the community with regard to the loss we sustain by the departure of Dr. Leith. We indulge a hope however that he may yet be able to return. He goes home for twenty months on sick certificate; his first visit to Europe since he arrived in India, in 1832; we trust that by the blessing of God he may be restored to a measure of health that will permit of his return.

—The Bombay Harbour Mission Union has been in existence for more than ten years. It is an undenominational society, the different evangelical bodies being represented on its Committee. The Rev. T Rosie was its first regular missionary; the Rev. Mr. Williamson succeeded him. In May, 1865, some time before Mr. Williamson's departure, the Committee of the Union asked a number of gentlemen in London to form themselves into a Committee for the purpose of selecting a missionary to succeed him. A considerable time elapsed before this selection was made. In this interval the Society for the Propagation of the Gospel sent out the Rev. Mr. Keer who has now been laboring for about a year among the seamen of our harbour. A few months ago, the London Committee of whom we have spoken, made choice of the Rev. Mr. Patterson for the post of missionary in connection with the Harbour Union, and we are happy to announce the arrival of this gentleman by the last Mail. Mr. Patterson is a minister of the Free Church of Scotland. The Committee have had much pleasure in welcoming him, in the hope that a large blessing may rest upon his labors. There is an ample field in the Bombay Harbour for two missionaries; and each we trust will strengthen the hands and encourage the heart of the other.

—We have much pleasure in mentioning the arrival of Dr. Young, to take charge of the Medical Mission and School proposed to be established in this Presidency. Dr. Young is now in Poona and will for some time devote himself to the study of the vernacular.

We acknowledge receipt of the Report of the Bombay Committee of the Gospel Propagation Society, for 1866; and of Part III, Vol. II. of High Court Cases.

We saw in a Home paper the other day a notice of a meeting in the Rev. Mr. Spurgeon's Tabernacle, at which Mr. Spurgeon presented to his people a Mr. Gillet who was about to proceed to the Bombay Presidency for the purpose of joining the Rev. Mr. Cassidy in his Mission work. The meeting was held in November, before the death of Mr. Cassidy, and Mr. Gillet left shortly after in a ship bound for Bombay via the Cape. There is thus, we believe, a probability that the school conducted by Mr. Cassidy and closed with so many expressions of regret, on account of his decease, may shortly be reopened.

The *Mitrodaya*, or *Sunrise*, a new Marathi weekly has an article entitled "the English rule a necessity for India" the tone of which is quite refreshing after so many articles that we have seen in Native papers treating that rule as a hardship for India. We cannot deny ourselves the pleasure of translating some sentences of this article, for the sake of the good spirit, as well as the good sense, that appears in it:

"From no other Government would the people of this country have derived such benefits as they have obtained from the English rule. The aim of England is not the promotion of her own interest, but the elevation and improvement of all; by the diffusion of knowledge she seeks to give to all the largest experience of the happiness of this life, that they may pass their days in joy and uprightness. Have we not reason to regard it as a special good fortune for India that she should be placed under such an admirable Government? True patriotism consists, we think, in seeking the highest good of the country; and it is any thing but patriotic to declaim against a Government which is really seeking the best interests of the people, simply because it happens to be a foreign Government; or to look with jealousy upon a power which has at its command means of benefiting the country which we possess not, and is disposed to use them, simply because it is not a Native power."

We think that a paper which talks after this fashion is likely to do much more good than one which seizes every opportunity of raking up a grievance against the English rule, and proclaims itself the champion through thick and thin of the Native Governments which are doing so much to hinder the true progress of their subjects.

The *Forthnightly Review* has an interesting and discriminating article by Sir Alexander Grant, on "Tukaram" as "a Study of Hinduism." It is enriched with a translation of a considerable number of Tukaram's *Abhangs*.. We do not understand why the second person plural is used in addressing God, as in the following;

"Pleasing You in your receptacle, I worship You;
But within You, there are fourteen worlds.
We make You dance and exhibit You for a show,
And yet You have neither form nor features.
For You we sing the hymn,
And yet You are beyond all words,
For You we have hung garlands,
And yet You are aloof from all creation-
Tuka says,—'Now taking form, think on my welfare.'"

We give the closing paragraphs of this article:

—"Of Tukaram's poetry in general it may be said that his thoughts and expressions indicate, beyond question, a tenderness, a high morality, and a spirituality of devoutness, which perhaps most people would hardly expect to find in a Hindu religionist. It would be a mistake, however, to

regard Tukaram as a representative of Hinduism in general. Hinduism has manifold shades of local and sectional variation, and the Hindu mind is such a mystery, even to residents in India, that it is always unsafe to generalise about it, or to speak of its tendencies, either for good or for bad, in a sweeping way. Tukaram can at most be only taken as a specimen of the Maratha Vithoba-worshippers. And even with regard to them, Tukaram represents rather the ideal standard, than the actual thoughts of the people. Large masses of the rude Maratha peasants sing the songs of Tukaram, with but very imperfect appreciation of their import. And the more cultivated Marathas tell you that the ideas of Tukaram belong to a higher and by-gone period of religion.

"Still it is a considerable step towards understanding a people, to know what their ideal is. And a study of the specimens of songs above given may usefully serve to show what immense difficulties stand in the way of the missionary who wishes to supplant by Christianity the popular religion of the Maratha people. Obviously this religion, though springing out of a debased mythology, has yet elements in itself which are capable of answering to some of the higher aspirations of the mind. It must be hard to convince a people, who have Tukaram in their mouths, of the intrinsic moral superiority of the Christian doctrine. Those who have been bred in Christianity, and who look on Tukaram from without, are able to see clearly his limits and deficiencies. They see that his spirituality is individual and subjective; that he leaves the people servants of the image at Pandharpur; and that his favourite precept "repeat the name of God," is liable to misinterpretation. They see that there is something thin and barren in the morality of Tukaram, and that it is but little adapted for leavening the manifold forms of an energetic human life. But those, on the other hand, who have been bred up in Tukaram, and know little else, and who look upon Christianity from the point of view of a thousand prejudices, neither see these things nor can be easily made to see them. This constitutes the difficulty of the missionary, in so far as his object is to displace and supplant. To the attainment of such an object the very affinity which Tukaram shows to certain parts of Christianity is an impediment. But if instead of supplanting, it were thought allowable to accept, to a certain point, and to supplement Tukaram, then possibly there might be more chance of success. It is, however, the purpose of the present article, not to suggest practical measures, but merely to bring to notice a literature which the writer of these pages has himself found interesting."

THE Earl of Shaftesbury lately expressed the opinion that the peril of the Established Church is the peril of the Reformation. Surprise having been manifested at this, he repeats it and adds that he is firmly convinced that "were the Establishment swept away a large proportion of her members would join the Church of Rome: many would remain indifferent; some, no doubt, would hold steadily to her doctrines; but even they, by their very weakness, would contribute to the progress of the great enemy. Highly as I appreciate the zeal, learning, talent, and principle of several of the Non-conformist bodies, I cannot see in their organization and action, any power of presenting a systematic and continuous opposition to the Papal policy."

The Church of England is one with the principal Nonconformist bodies in respect to the doctrines that relate to salvation, the doctrines to which the Scriptures attach a high importance. According to the Earl of Shaftesbury these doctrines have so little influence in the Church of England, that it is only the fact of her connection with the State, that keeps a very large proportion of her members from joining the Church of Rome, and another considerable body from throwing off the profession of religion. This is a sad account; is it a correct one?

In most remarkable contrast with the words of the Protestant nobleman, is the language used by Ricasoli, the Italian minister of state, in addressing the bishops domiciled at Rome. His great principle is "a free church in a free state." He refers to the liberty enjoyed by the Roman Catholic church in the United States, in common with other religions bodies.

"This state of things does not beget either confusion or irritation. Why? Because no religion asks from the state special protection or privilege; each lives and developes itself under the ægis of the general law, and the law, equally respected by all, guarantees equal liberty to all. The intention of the Italian Government is to show that it has faith in liberty, and that it intends to apply it to the utmost extent that is compatible with the interests of public order. It therefore invites the bishops to return to their sees, from which they have been exiled, precisely on the ground of public order. It imposes no condition on their return but this, which attaches to every citizen who desires to live peaceably—namely to discharge his duty and to obey the law. The state engages that they shall not be disturbed, but then they must not ask for any privileges if they will not submit to any restrictions. The principle of every free state—that the law shall be equal for all—admits of no distinction of this sort."

Then, alluding to the different circumstances under which the Church was established in Amerioa and in Europe on the downfall of the Roman empire, the baron proceeds to say:—

"But whilst the nations emerging from the chaos of the middle ages were readjusting themselves and entering the road of progress indicated by God, the Church claimed to communicate the immobility of the dogma of which it is the guardian to everything with which it had relation; it saw with disquietude the development of mind, the multiplication of social forces, and declared itself the enemy of all liberty by denying the most precious and incontestable of all—the liberty of conscience. Hence originated the conflict between the ecclesiastical and civil power, because the first represented enslavement and immobility, the second liberty and progress. How can this conflict be brought to an end? Liberty alone can bring us to that happy situation which you see existing in America. Give to Cæsar that which is Cæsar's, and to God that which is God's, and peace between Church and State will not be disturbed again."

It is well, in looking to America, to enquire which church has thriven most in the freedom there enjoyed; to what churches has this liberty been most favorable? The reply is that it has been chifly favourable to those churches which appeal most constantly to the word of God and rely singly on the Spirit of God. It has most favored the churches which are most Protestant, and the Roman Catholic church has suffered most by it. A free church in a free state, is the correct principle; and alas for the Church that dares not encounter the test.

WE do not think it is very much for the profit of its readers that a large part of *Good Words* should be surrendered to Mrs. Oliphant's fictions. Perhaps we put ourselves out of court by acknowledging that we never read one of them through, (except, we were almost going to say, her *Life of Irving;*) but we read enough of *Madonna Mary* to see that her portraits of religious people are not calculated to do much good. There is in that work one person of evangelical sentiments, solicitous for the spiritual good of others, and she is so described as to be one the most repulsive characters of the book. Such counterfeits or distorted representations of earnestly religious people, ought not, in fairness, to be exhibited without an equally careful portraiture of the truth that is counterfeited or distorted. This mode of painting evangelical religion is too much after the manner of Dickens, whose decidedly religious people are always represented as hypocritical or otherwise repulsive. We find a criticism of Mrs. Oliphant's work (extracted from we know not what English paper, perhaps from the *Spectator*) from which we take the following:

"Such scepticism as this is too mournfully in earnest not to claim a reply. The root of the discord strikes us as simply this: that with a keen insight into the the depth and subtlety of human affections, the author has no corresponding sense of the reality of the divine affections. Her amiable characters are not intentionally irreligions, but they are essentially secularistic; their implied conception of God is only that of a Creator, who makes good people happy by granting their earthly wishes and keeping trouble far from them. She does not express, either for herself or her characters, any strong yearning after God for His own sake, nor any thirst for moral and spiritual conquest either personal or general. Her good heroines are mostly self-contained, clearheaded, much-enduring women, who are sinned against on all sides, but are never themselves open to reproach, —who have no interests or desires beyond their immediate personal circle, and ask nothing from man or God but just to be "let alone" in their calm and virtuous course. Now, it is not in the nature of things that this purely secular sort of life should ever attain satisfaction and completeness. Human nature has not been made on that plan, but on one far greater and richer, comprising infinite needs, and *therefore* infinite sorrows, which can only be met and compensated by the reception of the Infinite Life above our own. The immense needs and sorrows of humanity are, indeed, fully appreciated by Mrs. Oliphant. No one can paint more truly or powerfully the thousand selfishnesses of absorbing grief, "the troubled momentary rage of the sorrowful," the impassable barriers which prevent one person from entering into the feelings of another, the hopelessness of death, the weariness of life, the utter fruitlessness of mortal existence altogether. All the isolating, disuniting, deadening influences of strong personal feeling, even in generous and tender hearts, are here portrayed with great minuteness, and in every possible variety of form; but nowhere in this tale does she give any sign of realizing the other side of the picture. There are a few slight touches here and there which imply a hope that another side to it may perhaps exist, that if it were indeed God's meaning "to prove life impossible, as a father might well prove to his children the impracticability of their desires, it was all the more and more a proof that He had something better behind—something to fulfil all longings and complete all loves." But thoughts like these remain to poor Agnes but a "perhaps" which proves only "a momentary balm to her wound," and it is clear that they do not represent any living fountain of hope in the author.

"That the placid Scotch orthodoxy of Mrs. Oliphant's earlier tales should have broken down under such experience of real life as must have come to the mind that could produce her later works is not surprising, nor is it to be at all regretted. The barrenness of the desert is always wholesomer than the bondage of Egypt to any one who craves for the truth. Nevertheless, there is a Canaan beyond the desert, to which our author has apparently not yet attained. When she reaches it she will know that multitudes of human beings have been honestly and heartily *thankful* for the sorest trials of their past lives, and can not only believe, but *see* therein the truest proofs of God's unutterable love for them. Of course the life of our mortal passions is a perishable one, but when it has suffered death or martyrdom, the life of divine affections may enter and take its place, so as to fill the heart not only with peace, but joy. That such things *are* in this present world is no vision, but an actual fact; and those who know it by personal experience do not think that "God owes them something for what they have gone through," but rather that they owe Him everything for His endless gifts."

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GOVERNMENT AND GROG.

THE *Indu-Prakash* has some remarks, too well merited, about the encouragement which Government has afforded the liquor traffic in

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this country. It laments the strange contrast presented by the efforts made by Government, on the one hand, to promote the welfare of the people by means of schools and open courts and civic rights, and by the countenance given, on the other hand, to the almost unlimited development of the liquor traffic so demoralizing and pernicious. It notices the new Municipal Liquor Bill brought forward by the Hon. Mr. Erskine, and finds in it evidence of a desire to increase the funds of the Municipality, but no appearance of any aim to limit the number of the shops. We agree with our contemporary that any legislation which does not prominently and unmistakeably aim at a reduction of the number of the shops and a very decided diminution of the traffic, is altogether unworthy of a Government which has repeatedly, in most explicit terms, declared that it was the regulation and restriction of the consumption of liquor which it aimed at in the Abkaree Laws, not the raising of revenue. The language it has used fully warrants its servants in believing that it would rather sacrifice revenue than promote the consumption of ardent spirits in this country. Whatever bill is now brought forward should bear upon its face the unequivocal stamp of this beneficent principle. The terrible difficulty which environs this subject of the Abkaree, is a difficulty that is created simply by the desire to pursue at one and the same time the narrow path of duty and the broad path of ease. Under the ægis of the Abkaree Laws many and powerful interests have sprung up and attained to formidable dimensions; they are clothed, cap-a-pie, with plated armour and stand ready to wage war á l'outrance with any one that dares to assail them. The sanction of time is of more value in this world than that of heaven; long established precedent is a king whose authority even the English mind dares not make light of.

The one thing wanted in the way of Abkaree legislation, is that the facilities for obtaining intoxicating liquors and drugs should be withdrawn as much as possible from the masses. The educated portion of the community are influenced considerably by a regard to reputation and position, and are thus in a measure enabled to resist the temptations to excessive drink. But the masses are exposed without this protection to the temptations placed in their way by those whose interest it is to make them drink as much as possible. The Government should come to the rescue of the millions by the immediate adoption of measures which shall diminish the number of shops, and tend to a still greater diminution in the future. The man who has to walk half a mile before he can get his dram, will generally go without it. No rectification of this mighty abuse can be effected without a good deal of inconvenience and loss on the part of individuals; but though liquor dealers may suffer a temporary loss, the community will gain and even the spirit-vendors, finding new and better occupations, will be the better in the end.

A CHRISTIAN MERCHANT.

[Those who have read the Memoir referred to below, will be aware of the reason which has hindered our noticing it. But the following article having been sent us we have no hesitation in giving it a place in our columns.]

"Passages in the Life of an Indian Merchant, being memorials of Robert Brown, late of Bombay."—London, Nisbet and Co.

This book contains a very faithful sketch of the life of a noble and devoted Christian, whose memory has not yet died out in Bombay. Would that there were many such as Robert Brown among those who are called by the name of Christ in this land! Far more effectual is such a life as his in commending true religion to the consciences of men than hundreds of eloquent sermons: for there can be no written or spoken language which is so convincing to the world as the "living epistle known and read of all men."

From the earlier chapters of the book the reader will be favorably impressed with Mr. Brown's genial natural disposition, and will find that the letters written during the first year of his Indian life, give a pleasing picture of his feelings amidst the scenes so new and strange to the youth who has just left his home. But these letters are chiefly valuable for the purpose of comparison with those of later date. We have never met with a case in which the change of heart was more distinctly marked: new subjects engage the thoughts and affections: the true end of life has been discovered: and henceforward the writer "counts all things but loss for the excellency of the knowledge of Christ Jesus the Lord." We find him now engrossed in labours for the salvation of souls; writing words of faithfulness and love to his unconverted friends, speaking to those whom he meets, earnestly and solemnly, of the things that concern their peace, ministering by the bed-sides of the sick, and pointing the poor Magdalen to Him who alone can forgive sins and make the foulest clean.

It is natural and easy for all who have any measure of love to Jesus, to feel touched by such an example as Mr. Brown's and to desire to follow it. But when we come to see the sneer on the lips of our polite acquaintances, and to get very little sympathy or encouragement even from those whom we esteem our friends, we find the difficulty of living apart from the world, while in it. It is no easy matter to one in Mr. Brown's social position to set aside the fear of man's opinion, and distribute tracts on the high road, or to go into the grog shops and speak to the sailors of better and higher pleasures than those sinful sensual ones. In fact, we can only deny self thus in proportion as we realize that life which is described by Paul in Galatians II. 20. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." When we are really one with Christ in our motives and desires, then indeed the pleasures of this world will lose their absorbing power, and it will be "our meat and our drink to do the will of our Father which is in Heaven."

There is one other point in this book to which we would refer, and it is one which will probably be the first to attract the readers attention, and which may possibly grate upon his prejudices. We allude to Mr. Brown's habit, formed apparently at an advanced stage of his Christian life, of carrying ordinary business matters in prayer before God, and acknowledging answers to his petitions in the course of his daily work. This is especially referred to in the Preface, and has aroused the expressed contempt of the irreligious, while it has even appeared injudicious to some who really desire to do right.—But if we consider that all things both spiritual and material are in the hands, and at the disposal of our Heavenly Father, are not we his children perfectly warranted in taking to Him any, even the smallest, of our troubles and cares, and shall we not acknowledge his goodness in our successes? By neglecting to exercise faith in such matters we lose much of the discipline of the school of God; and we should remember that in that sublimest of prayers where the petitions are largest and grandest, the request is not forgotten "give us this day our daily bread."

We feel then that "Passages in the Life of an Indian Merchant" is a book to be thankful for, and one which may well provoke the brethren to love and to good works: and we are sure that a band of such Christian laymen as Robert Brown would go far to remove the stigma of ill success which rests upon the cause of Christianity in this land.

NOTES FROM AN INTERLEAVED BIBLE.—

Ephes. IV. 28. 'The thing which is good.' Not merely must the Christian have an occupation. It must be one that is beneficial to the community. It is not enough that you get a livelihood; you must get it in a way that shall not tend to the injury of your fellows.

22. What we speak we *communicate*, that is, share with others, cause them to have in common with ourselves. How many take the worst that they have to share with others, instead of the best; give them that which is corrupting instead of that which is elevating. Some put their unhallowed imaginations into books and thus take to themselves a thousand mouths. Their condemnation shall be a thousand fold. Of every idle word thou shalt give an account.

'That it may minister grace.' The Christian is a channel for divine grace, made for that very purpose. The reservoir is a full one and the channel should allow of no impediment. A garden is not profited by confining all waters to itself. The art of loving is to give and take divine love, one with another. In vain we pray for grace upon others, if we do not give them that we are commissioned to. We have it not by arresting it but by promoting the flow of it. Whatsoever is directly or indirectly corrupting, is opposed to the true life, is the opposite of grace. One must know what is the true life in order to know fully what is corrupting. Whatever tends to unfit one to live a godly life, is corrupting.

30. 'Whereby ye are sealed.' His influential presence is the seal. His work not apart from himself.

v. 1. 'Imitators of God' in forgiving one another. Imitators of Christ in suffering for the good of others. Here, man is to forgive, because he is forgiven; in the Lord's prayer, the converse. Still it is only the forgiven, the children of God that can offer the Lord's prayer.

2. 'Walk in love.' To know what that means, look to Christ's walk. We are to give ourselves for others; our time, talents, pleasure, reputation, life. Thus shall we be a sweet-smelling savor. These are the acceptable sacrifices of this dispensation.

3. 'Covetousness.' The context here (and elsewhere in Paul's Epistles,) shows that the coveting referred to is that forbidden in the command, Thou shalt not covet thy neighbour's wife. (See Rom. VII. 7.)

4. How can giving of thanks be made the staple of conversation? It supposes a contented spirit, a heart penetrated with the mercy of God and delighting to show forth his praise.

3. 'As becometh saints.' Dwelt in by the Holy Spirit. The temple of God is holy, which temple ye are. Their mouth, eyes, all their members, their minds, all their powers, those of the Lord to whom they are consecrated and who walks in them.

3 and 4. To walk in love is the opposite of all this, the opposite of all impurity.

5. See Rev. XXII. 15. 'This ye know.' Many will only know it when they see the New Jerusalem coming down out of heaven. Christ and God associated here as in Rev. XXII.

6. 'Children of disobedience.' Contrast with the 'dear children' of verse 1.

9. "In all goodness." Goodness of sentiment and goodness of action. If the Spirit is in us we shall strive after *all* goodness. Not partial; limited to certain persons, acts, occasions. The soul of goodness must be ever revealing itself. God is to be free in us to do all his good pleasure; to have the freedom of our will; this is the grand victory

that all things are waiting for. Then shall come salvation, and the kingdom of our God and the power of his Christ.

11. Works of darkness are those that cannot bear the light. Reprove them, bring the light to bear upon them.

POTENT WORDS.

MEEK.

In every man, self is the centre of a circle which he seeks to make as ample as possible. The circles of other selves impinge upon his, and he seeks to drive them back, and to get for his own self an area as vast as possible. Into this area, within this self-swayed circle, he seeks to bring as much of the world as he can win.

Here is one whom Providence seems to favor in this enterprize. The circles of others yield to the powerful touch of his and rapidly contract that his may rapidly expand. Some even resolve themselves into satellites, to circle around him; others into cometary bodies, to bring him wealth from afar. How vast the amplitude of his sphere, how immense and multiform the riches included within it, and how admirably self lords it over all. But one day there comes a mysterious flash, no one can say whence, and it not only falls upon the Self but reflects the very image of that Self in a mirror that seems to be carried past by some aerial being; the reflection is but for a moment; with the mirrror it is gone and so is the flash; but the recollection of it remains and it is torturing. Our friend is distressed beyond measure by this unexpected revelation of the Self. He had imagined this Self of his to be of singular nobleness and comeliness; to have a worth and dignity that were imperfectly indicated by the grandeur of his circle and the magnificence of the things within it; but the flash had shown it to be utterly ignoble and unworthy; in its features so revealed it was impossible to have complacency. Our friend seeks to ascertain whence came that flash; at length he discovers that it came from a cross just perceivable beyond the limits of his sphere. Gazing upon this, he gets power over the Self; but his magnificence takes to itself wings and flies away; his circle collapses; it more and more shrinks from its amplitude and draws nearer to the centre. At the same time a great change passes over the Self. Change? more than that. It dies, and a new being is developed in its stead; not in the twinkling of an eye; but the dying and the new-living go on together; the circle is not annihilated; for the death is not complete. So rapidly and so greatly was it diminished at first, that one wonders to see any thing of it remaining.

Blessed are the MEEK, for they shall inherit the earth.

We have been speaking of man as he is by nature, *high-minded*. He knows no king but Self; knows no other voluntarily. Self must have as much of the world as can possible be wrung from the competitive selves of others; as much of ease, comfort, flattery power, riches. It is the clash and conflict of these selves that make up our world. But this is so, simply because man has gone adrift from God, and has revolted from the true centre. The law of gravitation in the moral world has been broken in pieces by *sin*. Sin cannot see the law and cannot see itself. But Christ is come a light into the world, that men may not walk in darkness but have the light of life. Blessed are the poor in spirit, he says. By his cross he makes war upon the revolted world; not upon the one world generally; but upon every several world which every man has been fashioning for himself. In him are first seen all the treasures of wisdom and knowledge; all righteousness and holiness; all power and dignity. But his Self is without a circle. He clears no space for himself among the emulations and ambitions of man; he is contented with just the smile of his heavenly Father. Self in him is completely subject to God; and it is indwelt of God. But what if men should come against him with their weapons; cover him with reproaches; wither him with opprobriums; fall upon him like wild beasts; nail him to a cross as a slave and a malefactor? Will his contentedness remain? Will he not speak some mystic word and swallow up all circles of men in his own? No; meekness wins the victory of victories; Jesus dies.

If we suffer with him, we shall reign with him. He is no more in the world, but we are in the world. Having driven him into the tomb, the world turns to his disciples. Meekness lives again in them.

We have noticed the greatly diminished circle of one of these, to us a representative. He has suffered the loss of all things, and counts as gain unspeakable his emancipation from a fatal illusion. But he must be tried to the end. The world is not at all grateful to him that he has vacated his former grandeur. It assails him with javelins, all aimed at the new life, the spirit of meekness, the imitation of Jesus. He is stigmatized, embarrassed, thwarted, persecuted. Does he endure? Yes. But let me boldly imagine an evil spirit, one of the mighty spirits of the Prince of the power of the air, let me for the moment break through all warrant and imagine such a spirit converted and clothed with righteousness and sent to walk among men. His might goes with him, and is it not all for good? There is just an infinitesimal remnant of his old nature, so minute and impalpable that it is treated as non-existent, but alas, it partakes in the might of the spirit to which it belongs. So this spirit sweetly and truthfully encourages the saints to put on meekness, and be conformed to Christ; but it does not encourage them to keep Christ's works *unto the end*. The complete death of Self would be the complete revelation of Christ; and this we have not seen yet.

But the MEEK shall inherit the earth. They who yield every thing shall yet be seen possessing all things. A day cometh when there shall be the manifestation of the Son of God and of the sons of God. Then the circle of every Self shall collapse with a frightful noise; thousands of thousands of worlds, the worlds of as many sinners shall be burnt up; Christ shall be seen Lord of all; and every one of his meek host shall be joint-heir with him, clothed with his authority, indwelt of God.

Epitome of News.

SATURDAY,—JANUARY 26, 1867.

—*Southern Cross*; Cashmere :—"The Medical Mission has given hundreds the opportunity of hearing the Gospel; it has been in full work two seasons in Cashmere, and I should think at least eighty a day to be the average number of persons who come for medicine, and not a scrap do they get, unless they first attend to the address of the Catechist. Dr. Elmslie, who is in charge of this Mission, will go again to Srinuggur this year, and not remain at Chumba, as was rumoured in your columns some time ago. The Cashmerees are good listeners, and I never had a single jeering or angry remark from any of them when talking to them on religious subjects; yet notwithstanding all that has been done with them, you cannot gather together two or three in Christ's name in the whole of the country. We had no right to expect an easy field for Missions there, having treated the country so badly It was ours once, and we sold it for a small sum, and the country has been going to the bad ever since. Had we kept it, the people would have had a chance of bettering themselves instead of having every possible hindrance to both social and moral improvement."

—*Times of India* :—"Wishing to secure a series of photographs of the places of interest which abound on the shores of the Persian Gulf and in the valley of the Euphrates, the Government lately made arrangements with Mr. Lindley, of the firm of Messrs. Lindley and Warren, Photographers and Artists, to proceed to those districts and secure photographs of such places, ancient and modern, as he might consider deserving of attention. That Mr. Lindley was the proper person to whom to entrust such a duty, is shewn by the admirable collection of finished plates he has brought back in his album.

"We learn that a floating dock has been constructed at Rangoon, solely by the enterprise of a private gentleman, named Mr. Hopper. The dock is now in working order, having had a vessel of 417 tons inside, which did not submerge it more than one inch."

—There is to be a concert for the benefit of the Cathedral Organ Fund, at Camballa Hill, Feb. 11th.

—Another Parsee has committed suicide. Several suicides of Hindoos occur weekly.

—*Punjaub Times* :—"Does the Maharajah of Kashmir know what happens in his territories? Only the other day a Brahmin is said to have come to the Tahsildar of a district bordering on our territory about some legal business. The Tahsildar ordered the Brahmin to be killed and thrown into the river. The relatives of the murdered man are applying in vain for redress, for access to the mild tempered Maharajah is rendered impossible by the myrmidons that surround him."

MONDAY,—JANUARY 28.

—Noticing the appointment of the Rev. Robert Milman to the bishopric of Calcutta, the *Bombay Gazette says* :—"We are not aware that beyond his name the Bishop elect has any special recommendation for the appointment to the see. He is a graduate of the University of Oxford, and is at present a tolerably young man for a Bishop, being under forty years of age, having been ordained about fifteen years. He obtained his title for orders as a curate of Christ Church, Hoxton, under the incumbency of the Rev. M. Scott, a gentleman of considerable literary attainments, and one of the original contributors or promoters of the *Saturday Review*. Christ Church, Hoxton, was considered in 1851 to be one of the specimen Tractarian Churches in London, although in these days it would be considered far behind more modern or extreme High Church ideas. Mr. Milman resigned his curacy on being appointed by the Dean and Chapter of St. Paul's to the living of St. Augustine's in the City of London, and was subsequently offered by the same patron the living of St. Giles', Cripplegate, but he declined the offer as hints at "jobbing" were made in the newspapers. Mr. Milman is an advanced High Churchman and a most active parochial clergyman. His church, which, like the majority of city churches, was barely attended when he was appointed to it, is now comparatively crowded and it is no small compliment to his labours and exertions that such is the case, as St. Paul's cathedral is within a stone's throw of his church, and the neighbourhood is the most ecclesiastically crowded in the city. Mr. Arthur Sketchly, the author of "Mrs. Brown at the Play," and other pieces, was a fellow curate of Mr. Milman's at Hoxton, but he is now a Roman Catholic, having seceded about thirteen years ago.

—A correspondent has since written to the *Gazette* as follows :—"In yesterday's *Gazette* I observe that the Rev Robert Milman, M.A., the Bishop designate of Calcutta, and since 1862 Vicar of Great Marlow Bucks, is confounded with his brother William Henry Milman, Rector of St. Augustine's and St. Faith's, London. Everything in the article (except the nomination to the Bishoprick) belongs to the latter, and not to the Rev. Robert Milman, who is also an active

parochial clergyman, and, I believe, a more moderate churchman than his brother of St. Faith's."

—The *Times*, Jan. 3:—"The advices from Constantinople continue to refer to the disgraceful state of the Turkish telegraph administration. The chief delay seems to be from Salonica to the capital, since it is stated that messages to India are transmitted from London to the first station in European Turkey on the average in sixteen hours, while the transit from that station to the first station in Asiatic Turkey (viz., Scutari) occupies from three to thirteen days. Between Gallipoli and Cavalla for a great distance the insulation is scarcely maintained. The wire does not rest on the insulators at all, but is simply nailed to the poles. It is said that since the beginning of November various packets containing telegrams which arrived at Salonica from different parts of Europe have been forwarded to Gallipoli by post, the messages to be sent on thence to Constantinople by telegraph."

—The Same:—"Nothing we feel convinced, can be more critical than the position of affairs at Rome, notwithstanding all reassuring appearances. So long as negotiations between the Pope and the agent of King Victor Emmonuel are pending, so long as the least hope of avoiding a supreme conflict remains, nothing will equal the discipline and resignation of the long-tried Romans; but only let Signor Tonello turn his back on the Vatican, only let it be understood that reconciliation and compromise are out of the question, and then we shall be able to see how long it takes the Papal subjects to count the Papal soldiers."

—The same;—"The fashionable audiences which attend the "Lowell Lectures" in Boston have been somewhat staggered by some of the stories that Professor Agassiz has brought back with him from Brazil, and has been laying before them in a course of lectures which he is now giving in that institution. One of these is that a sportsman on the banks of the Amazon fired at a parrot perched on a tree, and brought down, besides the bird, a fish. This eccentric fish, which the professor says he has found several miles away from its native river alive and well, has a breathing apparatus which enables it to live a long time out of water, and it has also, it is to be presumed, a scansorial arrangement for climbing trees, though, as the lecturer remarked, it climbs only trees that have a very rough bark.'

—*Overland Mail*:—"Since the accession of Napoleon III. a sum of 270,000,000*l.* sterling has been added to the national debt of France, which now amount to 483,000,000*l.* As his wars and foreign expeditions have not cost more, we are told, than 100,000,000*l.* at the most, we are left to suppose that the annual deficit in the revenue since 1851 has averaged something like 10,000,000*l.* sterling."

—"The purchase of Lower California has now been formally confirmed to the United States by the Juarez Government. It covers 46,800 square miles, extending from the gulf to the ocean between the parallels of 24 degs. 20 m. and 30 degs. North latitude."

—"On December 29, Mr. Thomas Hughes, M.P., laid the corner stone of some new co-operative stores at Over Darwen. The site costs 1,000*l.* and the building between 6,000*l.* and 7,000*l.*, and the stores will combine all the provision and clothing businesses; and a large meeting-room to seat 1,000 persons, a news-room, and a library. The sales during the past year were at the rate of 36,513*l.* In the course of his speech, Mr. Hughes said:—'You know by the results of these few past years that co-operation means, amongst other things, better food, better clothing, better articles of all kinds which you have to consume in your daily lives. It means a better physical existence of all men who join these stores. But, my friends, if it only meant that you had to feed better, and to be clothed better, and to get more money to put into your pockets, you would not have got me at Christmas time to come three hundred miles across England to lay the first stone of your stores. Co-operation means much more than that; if it means only that, you may depend upon it that it will not last long or produce much good. Co-operation means something much deeper. There is a deep and true spiritual meaning in it. It means, fellow-work; it means, fellow-help; it means, honesty between man and man, honesty, in dealing, no false weights, no false measures; it is the carrying out in trade and industry of the great principle of Christianity, that men in all transactions of human life should act upon the great rule and the great principle of doing as they would be done by and helping one another."

—Same; destructive fire at the Crystal Palace:—"The north-eastern transept was almost wholly destroyed, and a huge breach made in that end of the building. With the transept perished the Queen's apartments and the library attached. The Assyrian, Alhambra, Byzantine, and Indian Courts were more or less injured by fire or water, or both, and the gallery containing marine architectural models was destroyed, as were also the carpenters' shops, situated at the north-east end of the building and below the flooring. Some of the floors of the water-tower also caught fire, one after another, but the fire there was speedily extinguished, and the tower is said not to have been materially injured. Nearly the whole of the animals and birds have, however, perished, including the monkeys, and chimpanzee, the singing birds, the working bees, the parrots and cockatoos, and "the baby hippopotamus." The fire lasted altogether about two hours from its first discovery until it had been completely subdued."

—A Chinese newspaper is to be established at San Francisco.

—The *Spectator* gives an account of two secret governments, one Florentine and one Mazzinian, which are believed to exist in Rome. The first committee have issued an address urging the people in moderate terms not to give way to impatience, and they have endorsed another document professing to be but the individual address of a Friar Giusto, couched, says the *Spectator* in language so magnificent in colouring, so forcible in expression, and embodying ideas so subtle, that it must perplex the hard British mind to believe it a broad sheet destined for popular effect. We have here the grand utterance of one who declares himself an Italian in fibre and a man of the altar by conviction, and who, inwardly persuaded that the two are perfectly compatible, speaks to his countrymen with the eloquence of an apostle, and peculiar accent of a mind saturated with the blended intellectual fluid of a Dante and a St. Thomas Aquinas. But who, then, is this Friar Giusto? That is a question which we cannot answer; all we feel sure of is that he is a man of a burning eloquence, and that the whole cast of his writings is stamped with the mark of a genuine ecclesiastical origin. It is now rather more than a year since this mysterious monk's voice was first heard in Rome.

—Christmas Mass at St. Peter's:—"At the conclusion of the service the Pope was borne *in sedia gestatoria*, with the tiara on his head, to the chapter of St. Peter, where he was relieved of the pontifical vestments. No one except the members of the court of his Holiness is admitted on this occasion, when the Holy Father, in commemoration of the Nativity and the new year, receives the felicitations of the Sacred College, this year tendered by Cardinal Partizi in place of Cardinal Mattai, the Dean. The Pope, in the course of his reply, said:—"Truly I know not what will happen to us, but I see that they continue to make war on the Church, with hypocrisy on their lips and their hand on her purse. In truth, they promise us great things if we will yield to them part of our rights; but we give them the same reply that our Lord made to the demon who offered him the kingdoms of this world, "*Vade retro, Satana.*" Without doubt, if their propositions were compatible with our dignity and our inviolable rights, we should hasten to accept the olive branch of peace (*l'olivo della pace*), and, as the Vicar of Jesus Christ, oppose no refusal to those who came sincerely to Him. But there is little hope of seeing this. We live in an age which bases politics on hypocrisy and falsehood, so the principle of all faith and all morals are perverted. We, on the contrary, trust for support to truth and justice, to the Word and the aid of God, and God will suffice to save us: *Dominus protector vitæ meæ: a quo trepidabo?* It is from Him that we learn in the hour of danger *quomodo aut quid loquamini.* It is He who always sustains and and protects us. And it is from this conviction that I invoke upon you His blessing: *et benedictio Dei Omnipotentis. &c.*"

—Mr. Spurgeon has received £20,000 for an orphanage, to be erected on Clapham common.

—Obelisks are to be erected on the Punjaub battle-fields.

—Capt. Taylor of the *Calcutta* has been sentenced to three month's rigorous imprisonment.

TUESDAY,—JANUARY 29.

—The *Indian Daily News* informs us, that in order to afford every facility and encouragement to European children or orphans at Bombay, who cannot pay for a liberal English education at home, to prosecute their studies in this country, the Government of this presidency, at the instance of the educational authorities, has submitted a proposition to the Supreme Government to grant those European children who have passed the University Entrance Examination, an allowance of Rs. 30, and Rs. 40 to those who have passed the L.A. and B.L. standard, and 50 Rs. a month to children who have passed the ordeal in highe Arts as a special case. These stipends will br tenable for two years only. The Government of India has approved of the proposition

—Government have appointed a new Committee on European Vagrancy in Bombay and requested them to furnish a Report on the subject.

—*Indian Nems*:—On January 11th, 1867, the steamer *India*, in lat. 8 deg. 44 N., long. 8 deg. 4 E., 8-45 A. M., came across a large whale, which struck the vessel and propeller. The engines scarcely moved for the space of a minute, and the after part of the vessel was slightly lifted. Steam was immediatly cut off from the engines. For a short time the whale was observed struggling, and colouring the sea for some distance around it with its blood,—

WEDNESDAY,—JANUARY 23.

—*Times of India*; London:—"It is a curious illustration of the indifference with which India is regarded in England that the powerful summary of the events of 1866, which I have just read in the *Times* of this day, contains not one word having reference to that great Empire."

—Same; telegram, Kurrachee 29th:—"The Murree tribe committed a raid to-day at Goranaree but the Sind Horse intercepted them, killed fifty of their number, and took one prisoner. One Sowar was wounded.

—Galle, Jan. 29:—"Large bodies of rebels are threatening Hankow, and business is in consequence depressed.

An insolent attempt was made by a Yaconin to stop Sir Harry Parkes while riding through Sinagawa.

Stotsbashi has been elected Tycoon, and declares his policy will be progressive and favorable to foreigners. He says he will resign if he is not supported by Daimois.

Great fires have again occurred in the neighbourhood of Yokohama. Four miles of houses destroyed in Yedo-Yaconin.

THURSDAY,—JANUARY 31.

—Dr. Arnott succeeds Dr. Stovell as Director General of the Medical Department.

—The dates of departure of the extra Mail steamers of the P. & O. Co. for Suez will be on the 3rd and 20th of each month, instead of the 2nd and 19th as previously advertised.

—The *Friend of India* states that "an English officer is to be stationed at Leh, the chief town of Ladakh, to protect the interests of our Lahoul and other traders against the exactions of the Maharaja of Cashmere and his agents. One of the ablest Assistant Commissioners in the Punjab will be selected for this important duty. We are delighted that the Government of India has taken this important step towards opening up our commercial relations with Central Asia."

—*Times of India*; a dinner in Paris:—"Professor Morse, of telegraphic celebrity, sat next to Mr. Bigelow. As his discoveries have within our time revolutionised the world, he was a lion worth seeing and worth describing. Figure to yourself an old man of very venerable appearance, with tall wiry frame, broad but stooped shoulders, long silvery locks, and a face at once expressive of kindness, keenness, concentration, shrewdness, and refinement, and you will have some idea of Professor Morse. Near him was Cyrus Field's brother, Dudley. At Mrs. Bigelow's side were Mr. Beckwith, a retired tea-merchant, whom a residence of five and twenty years in China has not rendered less American; Dr. Evans and Colonel Hay, one of Lincoln's private secretaries. Dr. Evans is a dentist, and the most decorated man in Christendom. He reminds me of Obediah in Ahab's household, for though a thorough Republican in the character of an American, he adores his Royal and Imperial patients; and loves best the most despotic of the number. The best thing of the evening

was the speech of Park Godwin as the ladies mouthpiece. It was sparkling and humorous, and excited much laughter. The speaker held that the human race is summed up in woman, and that in advanced states the sterner sex have nothing but the clippings and shavings."

—The B. B. & C. I. Railway are inviting tenders for the completion of the Back Bay works.

—*Englishman* :—"In addition to the other calamities which have afflicted the province of Orissa, we now hear that it has been visited by small-pox. This scourge has made its appearance in Jhunkur, Hazeepore, Kantaparah, Talook Pudah, and several other villages in the Cuttack division. In these places the epidemic has assumed a somewhat virulent form."

FRIDAY,—FEBRUARY, 1.

—The Department of Public Instruction has not favored us with any of its recent Reports.

—The *Times of India*, noticing the departure of Dr. Leith, says :—"Notwithstanding the professional demand made upon his time, he has kept himself abreast of the progess of discovery in Europe in medical science and sanitary economy, and in some of the more important branches of natural history. To him geologists are indebted for the discovery of the interesting animal and vegetable remains in the lacustrine (fresh water) deposits of Love Grove and the Flats of the island of Bombay, particularly of the fossil frogs (of the species *rana pusilla*), which, mainly through his assistance, have been well described by Mr. Carter, F.R.S., in the Journal of the Asiatic Society, and have attracted much attention. Dr. Leith was the author of the Report on the last Census of Bombay ; and his notice of some of its most important results must be regarded as the starting-point of the various efforts towards sanitary reform in Bombay. This report together with several of a similar character have placed Dr. Leith in the first class of original observers of the occult sources of human disease in tropical countries. Since 1864 he has been the President of the Presidency Sanitary Commission, in connexion with which his services have been of the highest value, and are warmly acknowledged by Government in the General Orders which have just appeared."—

—The deaths last week amounted to 329.

—*Bombay Gazette* :—"The E. I. Railway will be opened from Allahabad to Myhere by the 1st of June next. The girders are now being fixed on the bridge over the Heerun river. On the opening of this branch the letters &c. for Saugor from Calcutta and N. W. Provinces will be sent by way of Jokaie instead of through this post office."

—The same : Messrs. Watson's proposed hotel on the Esplanade :—"The erection is to have an iron framework, which—like all the other materials required—is coming from England. Indeed the stone and the bricks have already been brought from England, and are now lying on the ground. English workmen have also been engaged to superintend the raising of the framework. The building will be about 85 feet in height, and will consist of four storeys, with additional accommodation at the roof, such as French hotels usually possess. The length will be 190 feet and the width 90; and there will be a balcony to each of the storeys. The ground floor will be used for the present business of Mr. Watson's firm."

—*Times of India* :—A fancy bazar for the sale of articles contributed *gratis* by native, particularly Parsee, ladies, was held yesterday afternoon in a tent opposite Patuck's house, Hornby Row, under the patronage of Lady Frere, who was present at the opening of the bazar with the Misses Frere and members of his Excellency the Governor's staff. The bazar was divided into six separate stalls, which were placed in charge of Mrs. Dossabhoy Framjee Cama, Mrs. Jehangir Burjorjee Vacha, Miss Manockjee Cursetjee, Mrs. Dhirajram Dulputram, Mrs. Dossabhoy Ruttonjee Colah, Mrs. Cursetjee Framorz, Mrs. Muncherjee Byramjee Colah, and Mrs. Ardasir Cursetjee Cama. There were a number of articles exhibited, which combined beauty with utility and found ready purchasers. The tent was visited during the afternoon by a large number of European ladies and European and native gentlemen; and a good many Parsee ladies were also present besides those who had charge of the stalls.

—The Washington correspondent of the *Times* :—"The path which Congress is determined to follow is now becoming plain and distinct. In the only District within the United States which is placed by the laws absolutely under its control and authority, it will give to negroes the right to vote, and it is feeling its way to making the same important change in all the States which were lately in insurrection. The amendment to the Constitution abolishing distinctions in the elective franchise on account of race or colour is still before the country, but Congress will not wait for a decision upon that. Perhaps it is considered that enough has been heard of the voice of the Southern people to anticipate their judgment, but certain it is that they have not yet rejected the amendment. The Governor of Alabama, who has the full confidence of the State, has even recommended its adoption; but this process is not swift enough for the Radicals. Moreover, it cannot be doubted that they wish to settle all these questions for the South without its opinions being asked or heard. They will regard the insurgent States only as property belonging to a conquered foe. Mr. Stevens exclaimed the other day in the House, "I know that a gentleman up the avenue"—alluding, of course, to the President—" has put forth some pieces of paper which he thinks equal to the proclamations of James or Charles; but they are of no importance, and the question of peace or war is yet to be decided by Congress. I say there is no peace." This caused a murmur of surprise all through the House, although it was only a bold expression of the ideas which fill the minds of the Republicans. They shrink back a little when their thoughts are interpreted in plain words by their rugged and uncompromising leader. It has been truly said that while Mr. Stevens's party disown him, and profess to be ashamed of him, he is in reality no more than a little in advance of them and they always follow into the position he has made for them. He has some individual crotchets which they cannot be forced to accept, but upon all material principles they are in accord with him, only that he openly declares in the streets, in violent language and harsh tones, what it is they demand, while they have scarcely dared even to reflect how much it is they really ask.'

—*O Ultramar* tells us that an Ecclesiastical Court of Goa some time ago granted a barber of that place a divorce from his wife on the ground of her incapacity for procreation; that the woman has since become a mother, and is now suing for a nullification of the divorce.

—*Southern Cross* :—"We learn from the Home papers, that a venerable and respected clergyman of the name of Canon Cochrane, the oldest officiating clergyman in the Diocese of Nova Scotia, has been dismissed from an important post, because he refused to preach in the surplice."

TELEGRAPHIC NEWS.

London, Jan. 8th.—Congress has appointed a Committee to enquire into the office of President of the United States, with a view to the impeachment of President Johnson for retarding negro suffrage.

England has instructed Sir Frederick Bruce, English Minister at Washington, to ask if America is willing to submit her differences with England to arbitration, the prominent points being arranged beforehand.

The ship *James Crossfield* from Calcutta has been totally wrecked.

Jan. 12th.—Advices received from Vienna state that the members of the Hungarian Diet have demanded the withdrawal of the scheme for the reorganisation of the Austrian army.

£500,000 in debentures of the Madras Irrigation Company have been subscribed. The remainder will be issued in October next.

New York telegrams state that Kentucky and Virginia have rejected the Constitutional Amendment.

Jan. 14th.—The difficulties hitherto existing be-tween Italy and Turkey have been amicably arranged.

The Queen will open Parliament in person.

A farewell testimonial has been presented to Mr. Seymour Fitzgerald by his constituents at Horsham, in consequence of his approaching departure for Bombay.

The indations (endeavours) to prevent any attempt being made to impeach President Johnson will be abandoned.

Jan. 16th—A fearful accident occurred yesterday on the Ornamental Water in Regent's Park. A number of people were skating on the ice, when it suddenly broke and two hundred persons were immersed. It has been already ascertained that thirty persons were drowned.

The Rev. Robert Milman, son of the Dean of St. Paul's, has been appointed Bishop of Calcutta.

In the Prussian Chambers yesterday a Bill was passed adding eighty deputies to the existing number.

The Hungarian Diet has voted M. Deak's address to the Emperor.

Jan. 17th.—The Queen has approved the appointment of the Rev. Robert Milman, Vicar of Marlow, to the Bishopric of Calcutta.

The Bishop of Exeter is dead.

The liquidator of the Commercial Bank Corporation of India and the East, has announced his intention of paying a dividend of six shillings and eight pence in the pound early in February.

New York, Jan. 14th,—Advices from Washington state that the Radicals in the House of Representatives strongly insist upon the impeachment of President Johnson.

Miscellany.

—The *Christian World* :—"The firm to which I shall direct the reader's attention in the present article is that of Messrs. Copestake, Moore, Crampton and Co., in Bow Churchyard, Cheapside, and is one of the largest wholesale houses in the City. It is no part of my duty to describe merely business features; but it will help to give a clearer idea of the great importance of such an establishment as this as a centre of moral influence, when it is stated that in the warehouse, where the sales are effected, and in the factories in other parts of London connected therewith, about six hundred persons are employed. Of this number about three hundred are engaged in the warehouse alone, and the others at the workrooms in Warwick-square, Goswell-street, and Clerkenwell. The number in the warehouse includes from eighty to ninety clerks, and will also, I presume, include the thirty travellers who represent the firm in all parts of the country. The house has also a manufactory in Nottingham, a warehouse in Manchester, a manufactory and warehouse at Glasgow and at Paris, and agencies at New York and Philadelphia. When all these commercial ramifications are taken into account, it will then not appear a matter of slight importance that the chiefs of such a firm should endeavour by all the means at their command, either by direction, permission, or patronage, to infuse into the too common tendencies of business the elevating influences of religion. As a matter of fact, I believe it may be stated that the religious agencies of the house are greatly, if not entirely, due to Mr. George Moore. No doubt the other partners of the firm approve the measures adopted; but, as I am informed, it is to Mr. Moore's personal influence and active co-operation that we are to look for the endeavours which have proved so successful in combining religious agency with business occupation. The religious organisations of the house are a Bible-class, which holds its meetings on Wednesday evenings and on Sunday mornings, and a Christian Young Men's Association, in connection with which a course of lectures is given in the winter season, extending from November to February. They have also occasional prayer-meetings. The lectures are given in the library, and some of them have been deemed of sufficient importance for publication. A little volume published by Messrs. Routledge contains an address by the Bishop of London and lectures by the Revd. D. Moore and J. B. Owen. The association has, therefore, a literature of its own, with the Bishop of London as chief contributor. The present winter course of lectures has just commenced, the Rev. J. B. Owen having opened the campaign on Friday last with "The Proverbs of Belial" for his subject. Some of the young men of the establishment have constituted themselves a District Visiting Society, the incumbent of St. Thomas's, Charterhouse (who is chaplain here as well as at Messrs. Hitchcock, Williams, and Co.'s) being superintendent, or, as he is called by these young Christian soldiers, "General." There is also a Mutual Improvement Society, holding its sessions from October to March in each year, the members, as its title implies, being the sole workers, reading essays of their own composition, mutually sharpening each other's intellectual appetite by discussion, and cultivating amongst themselves the art and habit of public speaking.

"The graver occupations of the mind, however, are not pursued to the entire exclusion of others of a lighter character. A Choral Society, numbering from thirty to forty voices, under the direction of Mr. J. Walsh, an *employé*, gives during the season one sacred and six or seven

secular concerts. All the members of the society who take part in the concerts, except Mr. H. R. Eyers, the accompanist, are amateurs of the establishment, drilled into more or less proficiency by Mr. Walsh, who devotes three evenings a week to practice and rehearsals."

WHAT DOES RITUALISM MEAN?

THERE is very little to be gained by a needless multiplication of accounts as to the mode in which worship is conducted at St. Alban's and other ritualistic churches. It was necessary in the first instance, that the world should be thoroughly informed as to the proceedings of the earnest and zealous party who are labouring, as they themselves say, to "Catholicise" (more correctly, to "Romanise") the Anglican Church. But now that everybody is tolerably familiar with the facts, it is not necessary that we should have any more pictures of the gorgeous vestments and the smoking incense, the flaunting banners and the gay floral and other decorations of the altar, or of the "genuflexions and circumflexions, the bowings to the East and the curtseyings to the West," which enter so largely into the worship of these Romanisers. The next thing, and that which demands immediate attention, is, that the significance of these externals should be clearly understood. There is the hope with many supporters of the system that the agitation will prove a nine-days' wonder, and will cease with the opening of parliament and the return of the active political season. So it may, and unquestionably will, unless there be a more intelligent appreciation of what this ritualism really is, what the ideas that it means to express in its mystic symbolism are, and what the designs and tendencies of its teachers. Many regard it as nothing more than a mere piece of religious eccentricity or childishness, which hardly deserves serious treatment at the hands of earnest men. They forget that the rites which to them appear so unmeaning and absurd are the expression of dogmas, and of dogmas which find no little sympathy in human nature. Even such a man as Bishop ELLICOTT, while conscious of the evil that is being done, seems disposed to prophesy smooth things, and refer this sacramentarianism to "a plainly-defined anatagonism to the still partially-lingering influence of the self-satisfied Calvinism of a former day;" to a "righteous repugnancy and deepening opposition to the implied or avowed disbelief in the supernatural which is such a serious, and, I fear, prevailing characteristic of the times;" to a "loyal antagonism to the secretly persuasive Socinianism of our own sad days," and to the "mysteriously-increasing desire for unity throughout Christendom." He admits, undoubtedly, that these feelings have been carried too far; that the doctrine especially designed to be set forth as on the one hand, the strongest protest against the increasing disbelief in the supernatural, and, on the other hand, as the most reuniting bond between the churches of the East and West, is the doctrine of the real presence;" and, therefore, that no loyal son of the Church of England can give the movement his sympathy: still, there is, to say the least, nothing of that strong and decided condemnation which we should have anticipated from such a man, if he had carefully pondered the grave facts of the case. It is hardly fair even to refer his moderation to a judicial impartiality, in the face of so much that is calculated to tone down the public indignation relative to these obnoxious practices.

But if those to whom the Church may reasonably look for warning and guidance in this crisis fail to rise to their position, there is the greater need that others should deal thoroughly with this question. And the first thing which the people should understand is, that, however bishops and others may indulge in fine phrases about this subject, the unmistakeable, and, in fact, avowed design of these teachers is *to restore the sacrifice of the mass in the Protestant Church of this country*. With their own strongly-pronounced opinions before us in their writings, and wth the memory of the strange spectacle we ourselves recently witnessed at "high celebration," we have little patience with such miserable trifling as that of the Bishop of GLOUCESTER. Instead of casting about to find some apology for their excesses, he might have been expected to point out that they were teaching the most pernicious doctrine; and that, even supposing them to be influenced by the motives which he ascribes to them, they are really defeating the end they profess to seek. We cannot believe that the rationalist's faith is likely to be won the more readily, because he finds another and still more mysterious dogma added to those by which he is already staggered, or that the Unitarian who cannot recognise the manifestation of GOD in the person of CHRIST will have his difficulties removed by being required to believe in the Divine presence in the sacrament. There are, no doubt, scoffers and wicked men enough "in our sad days," as the Bishop calls them; but, if you would have them scoff yet more bitterly, and regard Christianity with a deeper aversion than ever, you cannot do it more effectually than by putting before them the teaching of the "Directorium Anglicanum," and allowing them to believe that there can be any harmony between it and the spirit of the Gospel.

For it is not by inference, which may or may not be correct, that we are left to learn the real design of this movement. If every there was a need for reserve and concealment, it is evidently felt that it exists no longer, and the language employed, whether in the assertion of dogma or in the injunction of duties, is as plain as it can be made. There is no cloaking of the fact that incense, vestments, altar-lights and banners are all introduced with the distinct intention of inculcating doctrinal views. "Ritual and ceremonial, says Mr. SKINNER, "are not only not defensible, they are intolerable, as mere ecclesiastical literature, or religious æstheticism, or the philosophy of worship, or any other formalism. They are not even to be endured as mere securities for decency and reverence. They are the signs of realities, or they are nothing." Nor are we left in any doubt as to what these realities are. The fundamental idea of the system, as set forth in the "Directorium," is that the Holy Eucharist is the centre of all Christian worship. Hence it is we have established within the Church a society which terms itself the Confraternity of the Blessed Sacrament of the Body and Blood of CHRIST, established for the express purpose of disseminating what its members call "right doctrine and right practice in relation to the Sacrament." Hence, too, the "Directorium" tells us that "the Catholic priest who knows that this action is done in the person of CHRIST, who knows his office to be to perpetuate on the altars of the Church militant on earth the same sacrifice which the great High Priest consummated once on the cross, and perpetuates, not repeats, before the mercy seat in heaven, will reverently handle such tremendous mysteries, will be greatly careful that no dishonour be thoughtlessly done unto his LORD, who vouchsafes to be present on our altars. How delicately will he approach even before consecration the elements which are thus to be supernaturally honoured! How will he be exceeding urgent to do all things well, both as to *matter* and *form*, as to vestment and ritual, whether in his own person or by his assistants, in this wondrous service! And if in the Sacrament of the altar some things strike the eye as graceful and beautiful, it is well; but this is not their object. The one aim is to offer the Holy Sacrifice in a worthy manner to Almighty GOD." Hence the multitude of minute directions as to the conduct of the priest in the consecration of the eucharist, and especially the "cautels" to be observed, and the penances to be done in the case of accident. So far do these injunctions extend, that, if through infirmity or accident, a part of the eucharist should be vomited, the vomit is to be carefully gathered up and burnt, and the ashes to be preserved as relics, and the offeuding party to expiate his sin by penance proportioned to his ecclesiastical standing. Could anything more clearly indicate the real animus of the movements than such injunctions proceeding on the assumption of the sanctity belonging to every fragment of the eucharistic elements? Nor does it stop even here, for the very linen which has touched the Holy Body, as it is blasphemously called, is supposed to become, in virtue of the contact, so sacred that it must not be washed except by one in holy orders. This is the kind of thing of which the Bishop of GLOUCESTER and BRISTOL could speak in terms which reflected almost as much on the opponents as the supporters of the system. Happily, the interests of English Protestantism are not dependent upon the action of the Bishops or clergy of the State Church. If they hold their peace at this time, enlargement and deliverance will come from another place, and the only result of their failure to realise their true responsibility will be the loss of that position whose duties they have shown themselves so unequal to discharge.—*Christian World.*

THE CHURCH AND THE WORLD.*

(From the Times.)

We have yet to notice the most remarkable paper in the volume, and we have kept it to the last because it affords a vivid picture of this system in its actual working. Our readers may be disposed to think, perhaps, that all this is mere theory, and wears a less obnoxious aspect in practice. This paper will enable them to decide. It is called, "Thirty Years in the English Church: an Autobiography." It is written by an intelligent and amiable lady, and is an account of her own life, and of the process by which her religious opinions have been formed. Like many who have ended in extreme Anglicanism, she was the child of Low Church parents. Her father was a clergyman, and he seems only to have succeeded in impressing his daughter with a sense that religion was an important matter, and in utterly alienating her from his own religious system. The Oxford Tract movement commenced in her childhood, and before she was 13 years old she remembers her father discussing "The Tracts" with other clergymen, and recollects deriving a vague impression that Mr. Newman and Dr. Pusey were engaged in some terrible conspiracy. As a natural consequence in an impulsive and sensitive child, her curiosity was excited, and through one of her father's pupils she soon became introduced to the new system. It attracted her with all the charms of novelty, and by the time she had grown out of mere girlhood she had actually become an ardent devotee of the Tractarian doctrines. So much so, that the idea of sisterhood life occurred to her for a moment, "but it never actually became an idea. I hoped at a future time to find some one like-minded with myself—a layman—for I had seen even then that the marriage of the clergy was an utter mistake." And this, so far as we can make out, about the age of 17 or 18. Up to this time her only confidant was her father's pupil, already referred to. He soon married, and in a visit to him she had an opportunity, which she had never before enjoyed of consulting him freely. The question upon which she more expressly asked his advice was the duty of confession. "He quite agreed that confession would do me a great deal of good;" notwithstanding that he must have known it would be against her father's wish. He refers her to a priest in town, and the account of what followed we must give in her own words:—

"I had a month for final preparation, and went to meet Mr. Goodwin, for the first time, in London at the beginning of Advent. None of my relations had the least idea of my intentions, except one, who raised some doubts in my mind about acting without the sanction of my parents. But they did not much weigh with me. I was then no longer a child; we had always been allowed a considerable measure of independence, and I felt, too, that the interests at stake were beyond any human interference, and that I alone could be accountable for my own soul. To have felt compelled to go to confession in direct contravention of parental commands was a conceivable possibility, but one to be avoided at all risks.

"I do not think I felt much apprehension then at the thought of the act itself beyond ordinary nervousness. I believed I knew what my own part of it would be, and what I should have to say. So I went to meet my confessor at the appointed time in his large, dreary, London church, and, after a short conversation in the vestry, he took me into the building, and left me for a while, according to the custom then in existence there, kneeling at the altar rail, until he returned in his surplice, and, after a few prayers, took his place by my side. My confession occupied nearly six hours on two successive days—so long a time being necessary in consequence of the imperfect preparation, which, in my ignorance, I had supposed to be sufficient.

"Years have passed since that—days and weeks of severe suffering, mental and bodily, but never anything that can be compared to those hours and the weeks that followed them, and I know that I never can pass through anything worse on the earthside of the grave. My own history was comparatively soon told, and freely; but Mr. Goodwin was experienced enough to see that neither conscience nor memory had been fully roused. I think he was more severe than he would have been if he had not mistaken ignorance

* *The Church and the World; Essay on questions of the Day.* By various writers. First Series. Edited by the Rev. Orby Shipley, M.A. Second Edition. Longmans, 1866.

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and nervous terror for obstinacy or evasion; but notwithstanding, I have never since met his equal as a confessor, or ceased to be grateful for all he did for me. It was a terrible, but most necessary hour of self-revelation, and showed me the evil of my life, as the preparatory self-examination had, strangely enough, completely failed to show it me. . . . . I, at all events, found out the mischief of my life then, undeveloped as my views were at that time of the sacrament of Penance. I looked upon the priest as a commissioned minister; and I did not not see that it was our Lord Himself to whom I was confessing, and who was speaking to me; nor did I see, as I have seen since, that the confessor's words are not his own, but that he is under the control of one who regulates them in a way of which the priest himself is generally unconscious.

"I had gone to confession thinking myself rather a good sort of young person on the whole, though I had none of the ideas popularly attributed to Catholics, that my own doings were of the least value in the sight of God; but only that He had mercifully preserved me from great sins, and that His holiness would be accepted instead of mine. I went home with very different ideas of myself, wretched enough, but with a feeling of having been rescued from the brink of a precipice. The scene of the confession itself I could not venture to recall. It was months before I could let my thoughts return to it, and even now I cannot dwell upon it without the shrinking with which in after-life men recall a severe surgical operation, although they may also feel, as I feel deep thankfulness for its results."

This extraordinary story will furnish an instructive commentary upon the pleas for confession which have been urged in our columns by Dr. Pusey. He represented, in the first place, that revival of the practice had been wholly voluntary, and that, "those who used it had learnt it from the "Prayer book." It is one of the designs of this lady, in writing her autobiography, to support the same view, She is one of those, she tells us, "who in retired country villages were instinctively finding out for themselves the value of ascetic practices long esteemed in the Church, but which no one had ever mentioned to her." Her testimony, threfore, is perfectly impartial. Was it, then, from the Prayer-book, or by instinct, that she discovered the duty of confession? By her own account the impulse of her mind in this direction was due entirely to the Oxford Tracts—that is, to the influence of Dr. Pusey and his friends, and when doubtful whether to go to confession, is finally decided by the advice of a High Church clergyman. We are next assured by Dr. Pusey that the practice is treated as quite optional. This lady, however, is taught by one of Dr. Pusey's school to regard it as so essential to the good of the soul as to justify her in disregarding, and, perhaps, in disobeying the wishes of her parents. A duty superior to that which a child owes to her parents is not far short of compulsory. In the next place our readers will notice the process of confession. Dr. Pusey's conciliatory letter would leave the impression that the High Church clergy simply receive the confessions which are offered to them. Here, however, we have an account of a clergyman keeping a young lady on her knees before him for six hours on two successive days, and extorting reluctant confessions at the cost of mental torture greater than anything she ever experienced before or since. Dr. Pusey is, doubtless, a more merciful confessor than his followers; but it is plain, from such an example, that the priestly authority he maintains is practically used to extort or to compel confessions under the most objectionable circumstances. We cannot conceive anything more unpardonable than such an act as is here described on the part of an English clergyman, and an English father would be justified in almost any measures against a man who had thus treated his daughter.

We cannot pursue all the theological doubts of the Essayist, which she details as gravely as if they were the meditations of a philosopher. She married a laymen, of her own way of thinking, and her children have been brought up to see their father and mother go to confession, and are taught to confess themselves. About the time when she was engaged, she was in great doubt whether or not to leave the English Church, and she was very much afraid that "earthly motions,"—that is, her engagement—influenced her decision to remain. She consulted her confessor, who encouraged her to stay and to marry, but directed her to pray for serious illness, if what she had done was not in accordance with the Divine will; and she adds, "I have never been well since." She has always found it essential to be near her confessors, and the sort of faith which these English clergymen have contrived to impress upon her is pretty well summed up in the following passage:—

"It is impossible to pass over altogether these phases of spiritual existence, with which no stranger should intermeddle, because their effect is to destroy, more or less, the essential characteristics of Anglicanism. All our own standard writers are found powerless to help us and the conventionalities and dry counsels of such writers as Jeremy Taylor become dusty on our shelves. Those men could guide the moral and practical part of the spiritual life; but for the depths beyond, we require both a mental conformation and a theology different from theirs. Only Roman Catholic ascetic writers can give us what we need; and so we turn more eagerly and teachably towards them. But far beyond all books is the possession of that blessed Presence which in general is given to us in our churches, so grievously seldom, and for such a few moments, instead of being, as it is to our more fortunate Roman brethren, an abiding joy and resource continually. At the foot of the altar alone we know what our life is, and what our sorrows mean—that here is the point where Heaven and earth meet, and where God incarnate, under the form of bread, joins our manhood in His with the Godhead. This conviction, when it once mastered my own mind, dissipated my last fancy that the practice of the Anglican Communion was superior to the Roman. Granted all manner of abuses present on their side and absent from ours, but nothing can ever make up for the loss of that perpetual Presence, or for the practical change which has turned our clergy from a sacrificing priesthood into a preaching ministry."

This is unmistakable. Whatever explanations may be offered of the English Church theories, this is their issue in practice. The effort is "to destroy more or less the essential characteristics of Anglicanism." The devotees of the party are brought into a condition of mind in which only Roman Catholic ascetic writers can give them what they need. They learn to believe that in the Holy Communion they are united with "God incarnate, under the form of bread," and they regard the Roman Communion as superior to the Anglican. Even this, however, in the opinion of the writer, does not represent the full development of the school. This is explained in the following passage, with which we will conclude our quotations. Lest we should be in any way misunderstood, we may be permitted to remind our readers that the chief characteristic of a Roman Catholic church is the perpetual presence on the altar of a "tabernacle," in which the consecrated Host is preserved, and in which, therefore, the incarnate Deity himself is supposed to be supernaturally present.

"The Catholic school," she tells us,—"has greatly changed. It deals less with dry dogma and first principles, less with moral duties and fixed devotion, and has far more of the spirituality and fervour that changes ordinary Christianity into the first stage of saintliness, where the foundation is secure. The affections of the soul are drawn out, as well as its powers directed to the subdual of evil. Confession is looked upon as necessary for all who are earnestly pressing towards the mark, rather than as a penitential discipline; or a relief to the burdened conscience. The Universal Church, and not the Church of England, is becoming the standard to which doctrine and practice must be conformed, and the advantages in many respects of other divisions of it over our own are becoming recognized. Our Lord is adored as well as received in the Blessed Sacrament; and, as a necessary consequence, we desire to surround His Presence with all the dignity that elaborate ceremonial can bestow. The natural consequence of believing Him to be present there as He was in the streets of Jerusalem is, that we desire Him to abide with us always, so that our intercourse with Him may not be confined to one 'brief bright hour,' but that the Tabernacle of God may be with men, and He be with them all days. So, like stars seen one by one on a summer evening, first in one church and then in another, His perpetual presence reappears among us, each additional tabernacle being the centre of untold additional blessings to us all. Prayer increases, and the direct and remarkable answers it receives almost induced me to believe that, before very long, such answers will assume a more directly supernatural character. But this cannot be without severer mortification than we have as yet practised, and which it is of no use to attempt in advance of the leading of God's Holy Spirit."

Such is the practical result of the principles now urged on the public attention. With this book as their manifesto, the Ritualists have the audacity to claim the approval of the English nation. What will be the answer we need not say; the only anxiety which thoughtful persons must feel is lest the apathy or countenance of the Bishops should involve the Church of England itself in the inevitable condemnation.

DOMESTIC OCCURRENCES.

BIRTH.

TAYLOR—January 28th, Esplanade, Bombay, the wife of Andrew Taylor, Esq, of a daughter.

MARRIAGE.

WATLING—REYNOLDS—January 29th, at Poona, by the Venerable Archdeacon Leigh-Lye, John Thomas Watling, Lieut. 45th Regiment (Sherwood Foresters), to Marian Eliza, second daughter of Major W. Reynolds, Bombay Army.

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